



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

contends that Christian experience is the same in the twentieth century as it was in the first (pp. 38, 39). His failure to appreciate modern psychology prevents him from accomplishing thoroughly the very task which he attempts (pp. 211-16).

A. S. W.

MAINS, GEORGE PRESTON. *Divine Inspiration*. New York: Hodder & Stoughton, 1915. xi+171 pages. \$1.00.

This is another volume from the same author as *Christianity and the New Age* which was reviewed in the *American Journal of Theology*, XIX (October, 1915), p. 629. Dr. Mains attempts to show the bearing of modern critical scholarship upon the doctrine of inspiration. For him inspiration is almost synonymous with vision, and operates through an awakened human vision. The Bible is a human book, neither inerrant nor infallible, the inspiration of which lies in its appeal to man's moral responsiveness. The personal element in inspiration is somewhat neglected, and the book impresses the reader as a restatement of the old theological doctrine shorn of some of its most apparent incongruities.

A. S. W.

GRAY, JOSEPH M. M. *The Old Faith in the New Day*. New York: Abingdon Press, 1915. 258 pages. \$1.00.

The author is a Kansas City minister who writes with the purpose of provoking his brethren in the ministry to an appreciation of their task of presenting the old faith in the present. The book makes no claim to be a systematic treatise on theology, but is written in a forceful style and should stimulate him who desires to make his message vital. The constructive part of the book is christocentric. It makes recognition of our indebtedness to the past, but shows how theological conceptions have been transformed by science and democracy. The author makes a strong vindication of the mission of the church, and pleads for a vigorous, commanding message in the pulpit.

A. S. W.

HEERMANCE, EDGAR L. *The Unfolding Universe*. Boston: Pilgrim Press, 1915. xxiii+463 pages, \$1.50 net.

The author is a Congregational minister of a Minnesota town who has become convinced of the value of modern scientific method, and desires philosophy to benefit thereby. He defines the function of philosophy as the interpretation and arrangement into a consistent whole of the facts which the sciences have gathered. Any philosophy to be satisfying must be reached inductively. The author has evidently labored arduously to place himself abreast of recent thought in the leading sciences. While the book disavows any claim to be a "treatise of the new knowledge in the various fields," it nevertheless includes concise discussions of the accepted hypotheses current in the astronomical, physical, biological, chemical, psychological, and sociological sciences. The chapters are arranged in four divisions under the physical, the organic, the psychical, and the spiritual. In the fourth of these, religious or spiritual phenomena are discussed, and there is considerable material valuable to the student of the psychology of religion. The matter of the logic of religion concerns the author very little. Religion is defined as "an accumulation of ideas about a particular side of human life," the field being that of ideas relative "to the soul of man, especially after death, and to the spirits supposed to surround man." Although religion makes use of ideas,

it is surely something more than "an accumulation of ideas," and this the author realizes when he refers to religion as showing "actual communication between the minds of men and the mind which is external to them in the universe." The sphere of religious experience includes that of the subconscious, and in the subconscious we may find an explanation for such phenomena as communion, inspiration, prayer, and conversion. The author has assembled much material which would be valuable in a vindication of the place of religion as an anthropological necessity, and occasionally he touches upon this thesis which, were it developed, would give to the book greater co-ordination and a more powerful argument. The book is to be commended as a courageous beginning in the direction of bringing philosophic and theological thought into line with scientific method.

A. S. W.

SLATTERY, CHARLES LEWIS. *The Light Within: A Study of the Holy Spirit*. New York: Longmans, 1915. 325 pages. \$2.00.

The title of this exceedingly attractive book will be felt by many to be something of a misnomer, for it naturally would seem to imply a treatment of a special problem in mysticism. Yet nothing was farther from the author's mind than such a limitation of his subject; the study of the Spirit is a study of the effects of the Spirit, and these effects are seen in religious activity of virtually any sort. "The Light Within," to be sure, can be and is observed in mysticism, but it is in no way to be restricted to mysticism and can be observed with equal truth in philanthropy and social service, perhaps even in socialism. Nor is the field even to be bounded by Christianity, for a couple of interesting pages are devoted to a description of Bahaism, which is specifically classified as one of the results of the Spirit's activity. In other words, Dr. Slattery has really set no limits at all to his subject except those of his own good taste. Through the book there runs, indeed, a thread of historical discussion of the doctrine of the Spirit, but this thread is very slender and serves chiefly to give a certain unity to the author's meditations on the most diverse facts of history and the most diverse problems of today. But those familiar with Dr. Slattery's other works need not be told that these meditations are always interesting, always suggestive, always earnest, and always hopeful.

B. S. E.

PRACTICAL THEOLOGY

COFFIN, HENRY SLOANE. *The Ten Commandments with a Christian Application to Present Conditions*. New York: Doran, 1915. 216 pages. \$1.00 net.

We have learned, especially from his *University Sermons*, to expect fresh, illuminating, and compelling interpretations of Christian truth from Dr. Coffin. This volume contains ten sermons on the Ten Commandments, with such application of them to contemporary life as the great war makes peculiarly imperative. For this task a preacher must possess discrimination, sound practical judgment, and a clear style. Dr. Coffin is a master of these qualities. There is not a conventional viewpoint in his method. He is thoroughly modern. He understands the life of the generation, although we believe that he underestimates the place of profanity in actual life, evidently having generalized his conclusions too much from novels (p. 58).